

N^o. 9.

A
S E R M O N

Preached in

Christ-Church, Dublin, &c.

On *Tuesday* the Fifth of *November*, 1745.

Being the Anniversary Day of Thanksgiving
for the Discovery of the *Gun-Powder Plot*, and
for the happy Arrival of his late Majesty King
WILLIAM in *Great-Britain*;

Before His EXCELLENCY

PHILIP Earl of CHESTERFIELD,
Lord Lieutenant General, and General Gover-
nor of IRELAND,

And the Lords SPIRITUAL and TEMPORAL
in Parliament assembled.

By THOMAS, Lord Bishop of KILDARE.

Published by His EXCELLENCY's Special Command,
and by Order of the House of LORDS.

The SECOND EDITION, with an Advertisement
by way of Appendix.

L O N D O N:

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M.DCC.LVII.

Die Mercurii 6^o Die Novembris, 1745^o.

***I**T is ordered by the Lords Spiritual and Temporal in Parliament assembled, That the Thanks of this House shall be, and are hereby given to the Lord Bishop of Kildare, for his Sermon preached before this House Yesterday at Christ-Church; and his Lordship is hereby desired to print and publish the same.*

En. Sterne, Cler' Parliamentor'

A

S E R M O N

Preached *November 5, 1745, &c.*

JEREMIAH, V. 30, 31.

*A wonderful and horrible thing is committed
in the land.*

*The prophets prophesy falsely; and the priests
bear rule by their means; and my people
love to have it so: And what will ye do
in the end thereof?*

THE two Prophets, *Isaiab* and *Jere-*
miah, though they lived in two dif-
ferent ages, seem both to be sent
with the same commission, and for the same
purpose. They both lament, reprove, expo-
stulate with, and threaten the *Jews*, on ac-
count of their many iniquities and back-
slidings, their revolting and rebellious heart,
their hypocritical pretences to righteousness,
their notorious neglect and perversion of truth.

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They

They both earnestly exhort them to repentance; and both forewarn them, not only of the natural and necessary ill effects of their sins in general, but also of several particular *Judgments* that awaited them, and would certainly be inflicted upon them, as a punishment for their obstinate and intractable disposition, by the immediate hand of Heaven. And the chief, if not the only difference between them seems to be this: that as the *gentler* admonitions and exhortations of *Isaiah* had availed but little, *Jeremiah*, who came after him, and when the measure of their iniquity was near being full, blows the trumpet of wrath more frequently and loudly, denouncing vengeance against them with more vehemence of spirit, and more asperity of language.

Run ye to and fro, says he, *through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be any that executeth judgment, that seeketh the truth, and I will pardon it. And though they say, "The Lord liveth," surely they swear falsely. Though they make a pretence and parade of Religion, yet is it all, at bottom, deceitfulness and falsehood. Thou hast stricken them, but they have*
not

not grieved; thou hast consumed them, but they have refused to receive correction: they have made their faces harder than a rock: they have refused to return. And thus he goes on, with a continued complaint, throwing in, at proper distances, very beautifully, by way of burden,----*Shall I not visit for these things, saith the Lord; and shall not my soul be avenged on such a nation as this?* And then, after the last repetition of this expostulation, follow the words of my text, as the strongest instance that could be given of the degenerate and desperate state of that ungovernable people.

A wonderful and horrible thing is committed in the land. The prophets prophesy falsely; and the priests bear rule by their means; and my people love to have it so: And what will ye do in the end thereof?

Now the use I propose to make of this passage is this:

In the first place, to consider how far this representation of the people of the *Jews*, in the days of *Jeremiah*, bears resemblance to the present state of *these nations*:

And then, by way of application, to shew the absurdity of *loving to have it so*,

First then, in order to form a right judgment how far the reprehension in the text is applicable to the present state of *these kingdoms*, let us consider, separately, the several particulars here mentioned.

The first of which is, *That a wonderful and horrible thing is committed in the land.* And how many *wonderful and horrible things* have been committed in *these realms*, no man needs to be informed, who is not an utter stranger to our history. Of which, among many others, the occasion of *this day's* solemnity is one flagrant instance. For though, through the watchful providence of Heaven, the mischief intended was happily defeated, yet as the conspiracy was formed, and the inhuman attempt made, the *crime*, though not the *fact*, may fairly be said to have been committed; and was, in all its circumstances, most amazingly *horrible*.

It is, I am sensible, the interest of some people, and the humour of others, to call in question the *reality* even of any such *attempt*. But, whether every particular circumstance of the account we have of it be exactly related or not, most certain it is, that the dark and cruel spirit of *popery* was at that time
very

very busily at work among its professors, strongly exciting them to wreak their resentment on the prince who then reigned, for having disappointed their hopes, with regard to an *ample toleration*, at least, if not an *establishment*, of their corrupt religion; or, I should rather have said indeed, their most *abominable superstition*.

And that this particular conspiracy, horrid as it is, is not at all more horrid, more black, or iniquitous, than many other acts of barbarity, which the church of *Rome*, in the fury of her zeal, has often, in this very land, required as a *duty*, practised as a *virtue*, and gloried in as *meritorious*, is beyond all doubt. And why then should it be thought incredible that she could be, and was, guilty of this?

II. The next article is, that *the Prophets prophesy falsely*.

Now the business of a prophet was---To foretell future events---To work miracles in vindication of his divine mission---And to interpret the laws of God. With regard to all which particulars, there are *now*, among *us*, at the least as many false prophets as there are missionaries from the church of *Rome*.

As

As to future events, they have often vainly prophesied, that the Protestant Religion, with all who dare to profess and practise it, would soon be extirpated and destroyed. But, thanks be to Heaven!—this threatened vengeance, God, in his mercy, has hitherto averted; and will, we trust, continue to avert. And may such prophets, whose delight it is to prophesy evil, *ever prophesy falsely!*

Again: if we consider what numberless heaps of spurious miracles, and lying wonders, are continually coined in the same base mint, we cannot but acknowledge that they who work in it are, in this respect also, *false prophets*, and the greatest of deceivers.

But the point which I shall chiefly insist upon, at present, as being most to our present purpose, is this: that with regard to that branch of the prophetic office, which relates to the interpretation of God's laws, the church of *Rome* (who styles herself the only *infallible* guide) does, in the grossest and most horrible manner, *prophesy falsely*; of which a multitude of proofs might easily be produced; but it will suffice to mention one, which bears a more immediate relation to the subject before us; and that is, what is commonly called the *Deposing Doctrine*; the
doctrine

doctrine of the Pope's pretended power to *depose*, and even to *devote to destruction*, any Prince, who shall have spirit and virtue enough to shake off the tyranny of the church of *Rome*; which they call *Herefy*.

And though this doctrine is so shockingly absurd, and has been so often, and so fully exposed, that there can be no great occasion for using *many* arguments to guard our Protestant brethren against it; yet since it is often disowned by some Papists, and often palliated and disguised by others, who are, or pretend to be, less bigotted than the common herd, it may not be amiss to produce an instance or two, by which it will appear, that it is actually maintained and taught, as an article of faith, and rule of practice, not only in *private*, by their priests in general, but by *public authority*; by the constitutions of their *popes*, and the decrees of their *councils*.

As to the former, the constitutions of their *popes*, there needs no other proof than that well-known Bull of pope *Pius V.* which he issued forth with all imaginable pomp, against that glorious Protestant princess Queen *Elizabeth*, which in *English* runs thus :

“ *Pius*

* “ *Pius V.* the Supreme Pontiff, (or Bishop) has, through the plenitude of his apostolical power, declared that *Elizabeth* is deprived of her pretended right to the kingdom, and of all dominion, dignity, and privilege, thereunto belonging; and also that the nobles, subjects, and people of the said kingdom, together with all others who have, in any manner, sworn allegiance to her, are, for ever, *absolved* from all obligation arising from such oath, and from all manner of subjection, fealty, and obedience.”

And that their partiality to their own fraternity is equal to their hatred and persecution of others, is plain, from that anathema or excommunication of pope *Paul V.* which is usually published (in *Cænâ Domini*, or) on *Maunday Thursday* †. The 19th article of which

* *Pius Quintus Pontifex Maximus, ex plenitudine Potestatis suæ Apostolicæ, declaravit Elizabetham prætenso Regni Jure, necnon omni et quocunq; dominio, dignitate, privilegioq; privatam; Itemq; Proceres, Subditos, & Populos dicti Regni ac cæteros omnes qui illi quomodocunq; juraverunt, a juramento hujusmodi ac omni fidelitatis debito perpetuò absolutos.*

† *Item Excommunicamus & Anathematizamus omnes & quoscunq; Magistratus & Judices, Notarios, Scribas, Execu-*

which is as follows : “ Also we excommu-
 “ nicate and anathematize all magistrates,
 “ judges, &c. who shall at all interpose, in
 “ capital, or criminal cases, against any *eccle-*
 “ *siastical* persons, by proceſſing, banishing,
 “ or apprehending *them*, or pronouncing,
 “ or executing any sentences against *them*,
 “ without the ſpecial, particular, and expreſs
 “ licence of this holy apoſtolic ſee.”

Nor is it leſs evident that the decrees of
 their *councils* do, in this reſpect, exactly agree
 with thoſe of the *papal chair* ; of which the
 famous * 4th council of *Lateran*, and the
 council of *Conſtance*, are flaming proofs.
 Which councils, no Papiſt will deny to be
 true *general councils* ; eſpecially the former,
 which conſiſted of † two patriarchs, ſeventy-
 one primates and metropolitans, four hun-
 dred and twelve biſhops, with more than
 eight hundred abbots and priors ; and yet, in
 theſe councils, the infamous doctrine above-
 mentioned of depoſing princes, and abſolv-

Executores, Subexecutores quomodo libet ſe interponen-
 tes in cauſis capitalibus ſeu criminalibus contra perſonas
Eccleſiaſticos, illos proceſſando, banniendo, ſeu ſententias
 contra illos proferendo vel exequendo, ſine ſpeciali, ſpeci-
 ficâ, & expreſſâ hujus ſanctæ ſedis Apoſtolicæ ſententiâ.

* Bini Concilia, tom. vii. p. 807. Si vero Dominus
 Temporalis, &c.

† Ibid. p. 794.

ing subjects from their allegiance, is avowed and established, in the most express and positive terms; and enforced with all the terrors that are set in array against *Heresy*.

In short, almost all their Bulls, Constitutions, and Decrees of councils, are little else than so many Licences, Authorities, and Sanctions for *Faction* and *Persecution*.

But are these the doctrines of the Gospel of peace? Is this * *putting us in mind to be subject to principalities, and to obey magistrates?* Is it for this, that † *supplications, prayers, and intercessions are to be made for Kings, and for all that are in authority?* And this the meaning of all those texts which enjoin meekness, humility, and charity, ‡ *studying to be quiet, and minding our own business?* So indeed this only *infallible* guide, this faithful guardian and interpreter of the scriptures, would fain persuade us. But surely if ever there was a *false prophet* in this sense of the words, if ever any false teacher, or unfair expositor of the word of God, the teachers of these doctrines are undoubtedly such.

And, to do them justice, their practice has been perfectly suitable to their principles; as

* Tit. iii. 1.

† 1 Tim. ii. 1, 2.

‡ 1 Thess. iv. 11.

appears

appears from the histories of all nations in which they have ever gained any footing, or, at least, any considerable influence. For, not to mention again the execrable Conspiracy of this day, there is one particular account given by * *Davila*, in his history of the civil wars of *France*, relating to the *Holy League*, (as they impiously called their traitorous confederacy against *Henry III*, of *France*) which plainly shews, that the church of *Rome* was so far from disowning, or being ashamed of the *Deposing Doctrine*, that they made it matter of publick triumph. It appearing, on record, that a great and solemn procession was made, *by order from the Cardinal Legate*, to implore God's assistance for the success of that League against the King. In which procession the Prelates, Priests, and Monks of the several religious orders, did all of them walk in their accustomed habits, with corsets, guns, swords, partisans, and all kinds of arms, offensive as well as defensive; which were hardly, I presume, carried thus merely as ornaments, or helps to devotion, like beads and crucifixes; but plainly shewed that the bearers of them well knew *what*

* *English Translation*, book xi. p. 459.

Spirit they were of; I mean that most detestable spirit, the spirit of *Persecution*; and were determined to execute whatever *that* should dictate.

Which leads me to the Third and Last article of the complaint in the text, that while these prophets do thus *prophecy falsely*, *The priests* (the priests who are their deputies) *bear rule by their means*, by following their example, in teaching the same absurd doctrines; acting with the same spirit of violence; saying and doing (in obedience to their commands) whatever they shall think necessary, or convenient, to delude, subdue, and enslave mankind.

Whoever bears rule over the *conscience* of any man, will very soon be his ruler in all other respects. And as long as any man, or body of men, can prevail upon others to believe that they are the infallible oracles of truth, and they *alone*; that the key of life also is in their hands; and with it an absolute authority to open and shut just as they please; so long it must be in their power, to bear the most arbitrary and uncontroulable rule over the liberties and properties, the souls and bodies of such bigotted wretches, and force them to do whatever they shall require.

And

And what use they have made, and do still make, of this power, not only the desolate and servile state of those countries where *Popery* reigns in the fullness of its strength; but, which is still worse, the numberless *massacres* which are recorded in their histories, and the unparalleled *cruelties* of their inhuman *Inquisitions*, do sufficiently teach us.

But we need not go *abroad* for proofs of this nature; our own annals bearing dreadful testimony that no tyranny can be greater or more insupportable, than that of the *Triple-crown*, as exercised by its substitutes, the *Legates* and *Priests*.

And though our *Great Deliverer*, whom we are this day to commemorate as the peculiar Patron and Guardian of *Liberty*, has, in great measure, freed us from that yoke, burst its bonds asunder, and cast away the cords of slavery from us; yet, if we consider the sloth and poverty, the ignorance and bigotry, with all the consequent evils and inconveniencies, under which the largest and fairest parts of this kingdom are still miserably sunk; while another part, though less favoured by nature, wears the face of plenty, and is, as it were, the *Canaan* of our land; it can hardly be doubted but that this difference

ence is chiefly, if not entirely, owing to the two different states they are in, with regard to *Religion*. The one being oppressed, impoverished, and dispirited, not by a *civil*, but an *ecclesiastical*, *popish* tyranny; while the other is secure and happy in the enjoyment of true *Protestant Liberty* in all respects.

But if such are the absurdities in doctrine, such the enormities in practice, and so pernicious the effects with which *Popery* is ever attended, can *any* people, but more especially can *this* people *love to have it so*? In this respect, it is to be hoped, the reprehension in the text is not so applicable to the *present* state of this kingdom.

If *any* there are who call themselves *Protestants*, *Friends of Liberty*, and *Patrons of Private Judgment*, and yet are inclined to favour *Popery*, for the sake of arbitrary power, and the poor unmanly pleasure of lording it over a herd of wretches, by having their Pastors at command, they are, I hope, *few*, and will, every day, become *fewer*.

But if all *who are not with us are against us*; if all who are indifferent with regard to Religion in general, or the *Protestant* Religion in particular; if all who live and act as if they were indifferent with regard to right
and

and wrong, truth and falshood, may juſtly be looked upon as aſſiſting and promoting the cauſe of *Popery*, (which is moſt certainly the caſe, whether they intend it or not) if all, I ſay, who do not the utmoſt in their power to prevent the miſchiefs of *Bigotry* and *Superſtition*, are, in ſome degree, anſwerable for them, and may fairly be reckoned in the number of thoſe who *love to have it ſo*; then indeed, it muſt be owned, there are by far too many who will find it difficult to eſcape this charge.

Let us now therefore, by way of application, earneſtly expoſtulate with all ſuch perſons, and beg them ſeriouſly to conſider, while conſideration may be of uſe, what one good end they can propoſe to anſwer, or what advantage, what laſting advantage they can expect to receive from ſo idle and ſo inconſiſtent a behaviour: what a torrent of evils they are making way for, by thus neglecting to keep up their boundaries; and how they will ſupport themſelves againſt it, if once it be ſuffered to break in upon us; what mercy they can hope for when *Perſecution* is once begun; *and what they will do in the end thereof*, when expoſed to all the rage and reſentment of ſo implacable an enemy, with whom
the

the utmost cruelty is looked upon as a *virtue*, and immediate death is often really an *act of mercy*.

If the monster is formidable even in chains, what madness must it be to let it loose ! Let us remember what havock it has formerly made, and consider that the nature and temper of it is still the same.

In one respect indeed it is happy for mankind that distresses, when past, are soon forgotten ; but an *unhappiness* and a *weakness* it is so soon, and so *intirely* to forget them, as not to make the proper *use* of them, by learning to guard against them for the future.

Let any man who finds himself at all inclined to favour *Popery*, or indifferent whether it gains ground or not, let him only carry his thoughts back to those melancholy days of *Tyranny* and *Persecution*, when many thousands of *Protestants* were deliberately murdered, with all the studied arts of cruelty ; and let him bring the case home, by supposing that he himself is to fall the next sacrifice to the same unrelenting rage of *Bigotry*, and *then* let him say whether he would *love*, or choose, to *have it so*.

But it is not our dread or detestation of it alone, that will be able to remove this evil,
unless,

unless, at the same time, we make use of such means as discretion and experience point out to us, as proper remedies against it. Some few of which I shall barely mention, and then conclude.

I. And first then, the chief and most effectual means to succeed in this, and every other undertaking, is, *to secure the favour of the Almighty, by a constant and uniform obedience to the Divine Will.*

But as we are not to expect that Heaven will work miracles for our defence, it will therefore behove us, in the

II. Next place, *To take heed unto ourselves ; to sit down, and consider, * while the enemy is, as yet, a great way off, what strength will be requisite, and what measures proper to be taken, to prevent their having any advantage over us, should they approach to hurt us ; and then to make provision accordingly.* But this point I am precluded from speaking to, by the *vigilance* and *zeal* which has already been shewn for the publick safety.

III. Again : *The education of our youth,* is another important point, which ought to be very carefully attended to, if we are really

* Luke xiv. 31, 32.

and sincerely desirous to lessen the baneful influence of *Popery*.

And if so, *the Protestant Working-schools* are undoubtedly such an institution as must be highly useful. For were there no other use in them but the encouragement of *industry*, that alone would greatly contribute to check the progress of *superstition*, and lessen the number of its votaries. For as bigotry produces ignorance, idleness, and poverty; so idleness, poverty, and ignorance do, in their turn, produce bigotry. Whereas, on the other hand, industry procures property; property inspires a love of liberty; and a love of liberty is the best and surest guard against the *slavish* doctrines of *Popery*.

IV. A fourth means highly proper and necessary to answer this end is *unanimity*, or, at least, an unity of spirit and affection, among *Protestants* of all denominations. In matters of small importance we may with less danger differ from, and *ought* to bear with, each other. But when the *Protestant interest in general* calls equally upon *All* of us for protection, let us *All*, as we value our religion, our laws, our liberties, our properties, and our lives, join hand and heart in the
common

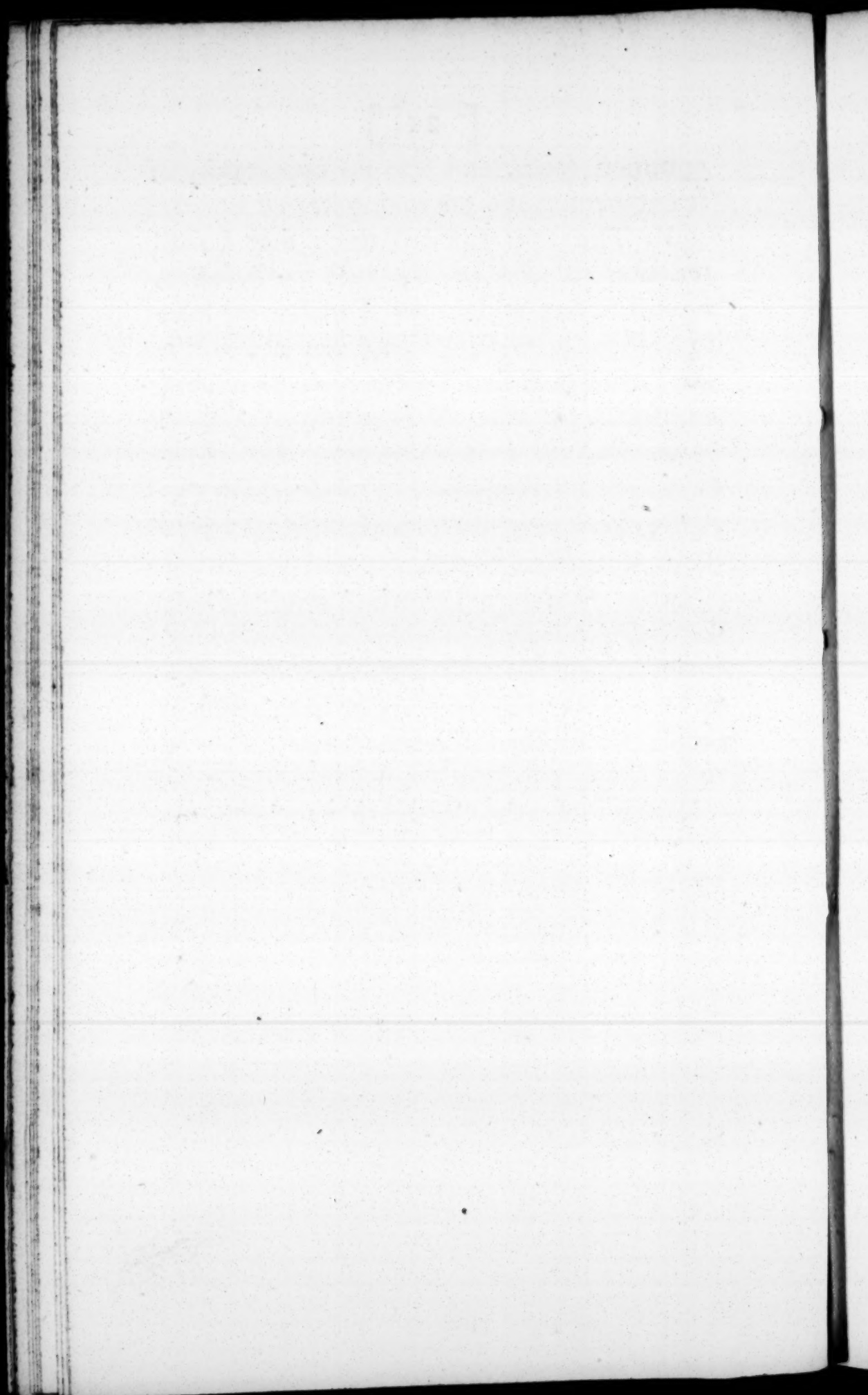
common cause, and lose no opportunity of strengthening and promoting it.

V. The next and last thing that I shall mention as one of the best preservatives against *Popery*, and the surest anchor we have to trust to, is, *a faithful and loyal obedience to our Sovereign Lord King George*; on whom, and his Royal issue, the continuance and enjoyment of all these advantages, do, under God, wholly depend; and with whom the *Safety, Freedom, and Prosperity* of these kingdoms must stand or fall.

Let us therefore beseech Almighty God, that it may please *Him* to be *his defender and keeper, giving him the victory over all his enemies*; and thereby securing to him and his people, *the blessings of peace*.

Which may the Almighty vouchsafe to grant, for the merits of Jesus Christ our Redeemer! *Amen.*

ADVER-



ADVERTISEMENT.

THIS discourse being sent to the press, when first published, just as it was preached; and the extraordinary length of the service appointed for the day on which it was delivered, together with the ceremonies attending it, making it necessary, or proper, at least, for the Preacher to be as concise as possible, several very material points were therefore then passed over unnoticed, or only just mentioned. And, among the rest, one, in particular, of so much importance, and so closely connected with the main subject, as would well have justified its being spoken to more fully, if the circumstances of time and place would have allowed of it. The point I mean is, what is commonly called the *Dispensing Doctrine*; with regard to which therefore, it will not, I presume, be at all improper or unseasonable to add, by way of appendix, to this new edition, the three following queries.

1. Whether any assurances, promises, or oaths, given or made by persons who hold the

the *Dispensing Doctrine*, or, in other words, who not only believe that they innocently may, but also that they are in duty bound *implicitly* to obey their *ecclesiastical superiors*, and do whatever they shall require of them, *as necessary for the support and propagation of their religion*, notwithstanding any assurance, promise, or oath, given or made to the contrary ;—Whether, I say, the assurances, promises, or oaths, of such persons can safely be depended on, especially in cases relating to their *religion*, whenever the authority of what they call *The Church* shall be fully exerted for that purpose, in any manner, whether right or wrong ?

2. Whether Papists, of all sorts, do not generally hold this doctrine, so far, at least, as to be influenced by it, whenever the full weight of *ecclesiastical authority* shall enforce it ? And,

3. Whether any Papists, acting upon principle, can be really, sincerely, and heartily, disposed to come into and promote any scheme, the sole or main design of which is, *professedly*, to stop the progress, and lessen the influence of *Popery* ?

F I N I S.

